

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 3.

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(For St. Anthony's Messenger.)

St. John Berchmans, S. J.

Not to thee, dear Saint, was given

Many years on earth to dwell,

But thy life was one of merit,—

Merit such as to impel

Imitation of thy virtues.,.

Faithfulness to duty's call,—

And, in doubting and temptation,

Perfect mastery o'er all !

Dearest Saint, help us to copy,

From thy life, obedience sweet,

So that God's good Will, for ever,

We may with submission meet !

—Amadeus, O. S. F.

The Tertiaries' Corner.

INSTEAD of the usual instruction on the Holy Rule, we wish to give our Tertiaries this time a clear and concise explanation as to the gaining of the great Indulgence of Portiuncula, which Our Lord Jesus Christ Himself, at the fervent prayer of Our Blessed Mother, vouchsafed to grant St. Francis of Assisi. And in order to clear away the many doubts concerning the necessary conditions, we put it in the form of questions and answers, which are more easily understood than a long and exhaustive treatise.

Question: What is required to gain this great Indulgence?

Answer: Four things are required: 1. Confession; 2. Holy Communion; 3. Visit to the church; 4. Prayer.

I. CONFESSION.

Q. When must this confession be made?

A. This confession may be made on any day from June 30th until August 2d, inclusive.¹ Those who go to Confession regularly every week need not make a special confession to gain this Indulgence, provided they are not guilty of mortal sin.²

Q. Where must this confession be made?

A. In any place or church you select.

II. HOLY COMMUNION.

Q. When must Holy Communion be received?

A. Holy Communion may be received either on the day preceding the feast (August 1st), or on the feast itself (August 2d).³

Q. In which church must you receive?

A. You may receive Holy Communion in any church or public chapel you wish.⁴

III. VISIT TO THE CHURCH.

Q. Which church must you visit?

A. Any church where this Indulgence may be gained.

Q. In which churches can it be gained?

A. 1. In all churches and public oratories of the three Orders of St. Francis of Assisi, viz., of the Franciscan Fathers (Friars Minor, Capuchins, and Minor Conventuals), of the Poor Clares, of all religious communities professing the Rule of the Third Order—and also in the churches where the secular Third Order is canonically established.

¹ Sacred Congregation, July 14, 1894.

² March 12, 1855.

³ October 6, 1870.

⁴ February 22, 1847.

2. In all churches and public chapels enjoying a special privilege granted by Rome.

3. *Tertiaries* (secular) living in a place where there is none of the churches just mentioned, may gain this Indulgence by visiting *their own* parish church. This is a special privilege granted only to Tertiaries, and they may gain this Indulgence just as often as they renew the visit and recite the prayers.⁵

Q. When may this visit be made?

A. From the first Vespers of the feast (about 2 o'clock in the afternoon of August 1st) until sunset of August 2d, on which day the feast is celebrated in the Franciscan Order.

Q. Can a person who visits the church on August 1st (in the afternoon or evening), but receives the Sacrament of Penance and Holy Eucharist on the second of August, gain this Indulgence already on the first?

A. Yes; the visit may be made either before or after complying with the other conditions prescribed.⁶

IV. PRAYER.

Q. What prayers must be said?

A. This is entirely left to the choice and devotion of each individual; the only thing required is that these prayers be said according to the intention of the Pope.⁷ It is generally admitted that "six Our Fathers and six Hail Marys" are sufficient.

Q. What is this intention of the Pope?

A. The Holy Father wishes us to pray for peace and unity among Christian rulers, for the extermination of heresies, and for the exaltation and freedom of our holy Mother, the Church.

Q. How often may this Indulgence be gained?

A. As often as the visit and the prayers are repeated.

Q. To whom may this Indulgence be applied?

A. To yourself in the first place (and even more than once),⁸ — then to the Poor Souls in Purgatory.⁹

Q. Can Tertiaries who are sick, gain this Indulgence?

A. Yes; members of the Third Order who are sick or convalescing, but as yet unable to visit the church, may gain this Indulgence by devoutly reciting "five Our Fathers and five Hail Marys" according to the intention of the Holy Father.¹⁰

⁵ Jan. 30, 1893, and Aug. 16, 1907.

⁶ March 19, 1759.

⁷ September 30, 1888.

⁸ August 17, 1892.

⁹ Jan. 22, 1687; July 17, 1700, and

Dec. 4, 1723.

¹⁰ September 7, 1901.

The Catholic Educational Association.

Fifth Annual Convention Held in Cincinnati, O., July 6, 7, 8 and 9, 1908.

HE success that has hitherto attended the annual convention of the Catholic Educational Association was again signalized at the meeting held last month in Cincinnati. It was a gathering to attract the attention of even the uninterested, while for those concerned in matters educational, it was a most inspiring occasion. It was an eloquent protest against irreligious instruction, whose influence is unfortunately world-wide; and it was a most forcible reminder of the sacrifices the Church has made, and is willing to make, rather than behold her children denied her guidance in so important a matter.

Local interest was everywhere manifested, a ready response having been made to the wishes of the Most Rev. Archbishop Moeller, who has the aim of the Association deeply at heart, and who for months has been working with the various committees for the success of this meeting in his Episcopal City. The hospitable Franciscan Fathers placed their new school building and their college at the disposal of the Association, and here the sessions of the various departments took place. These included the Seminary Department, of which the Very Rev. E. R. Dyer, S. S., D. D., is president; the College Department, Rev. John A. Conway, S. J., president; the Parish School Department, Rev. P. R. McDevitt, president, and the Deaf-Mute Conference, of which the Rev. F. A. Moeller, S. J., is chairman. Besides these there were a conference of Latin teachers, the Rev. Charles B. Moulinier, S. J., chairman, and of Superintendents and Inspectors of Parochial Schools, the Rev. P. R. McDevitt, chairman. These conferences were held on Tuesday and Wednesday.

On Wednesday there was also a meeting of teachers, at which papers relative to the work of the profession were read and thoroughly discussed. At these conferences and the meeting of the departments, and the discussions following, the best thought of modern Christian education was presented by men whose names are the synonyms of scholarship.

OPENING OF THE CONVENTION.

Monday the delegates began to arrive. The Alumni Association of St. Xavier College was commissioned by Most Rev. Archbishop Moeller to serve as a reception committee to the visiting delegates to the convention. At the same hour the local committees held their final meeting, and the reports showed that the work assigned to each

had been carried out in a most gratifying manner. On Monday the Most Rev. Archbishop held an informal reception in the evening in the state suite of the Sinton.

THE ARCHBISHOP DELIVERS ADDRESS OF WELCOME.

The historic church of St. Francis was beautifully decorated for the solemn pontifical Mass, which opened the convention on Tuesday morning. The Most Rev. Archbishop pontificated. Present in the sanctuary were the Right Rev. Bishop Maes of Covington, the Right Rev. Bishop Hartley of Columbus, and the Right Rev. D. J. O'Connell, Rector of the Catholic University at Washington.

At the conclusion of the Mass, the Archbishop delivered an address. He expressed the great pleasure it gave him to welcome the delegates of the Catholic Educational Association to the Archdiocese of Cincinnati, and assured them there are few associations which deserve a more cordial greeting and encouragement from the Bishops than the one they represented. His Grace referred eloquently to the inestimable service rendered to both Church and State by the Catholic teachers, in training up the children in the ways of righteousness.

BISHOP O'CONNELL OPENS THE FIRST SESSION.

After mass the delegates repaired to the Assembly room in St. Francis new school, when the convention was formally opened by the Right Rev. Bishop O'Connell, president of the Association, the Most Rev. Archbishop being present, with Bishop Maes and Bishop Hartley. After calling the meeting to order, Bishop O'Connell introduced Bishop Maes. The Bishop paid a tribute to the teaching orders.

"It is not often," said the distinguished Kentucky prelate, "that we have an opportunity of sounding the praises of those modest teachers who are ever kept from publicity but who work day after day, from morning till night and from night till morning, striving to become more and more perfect in their profession. The thanks of the Bishops—and I may here presume to speak in the name of all the Bishops of the United States—and the thanks of every priest are due to those self-sacrificing Brothers and Sisters who are ever working for Catholic education. It is in their hands that the future of the Church lies. We priests are the channels of God's grace and mercy. It is by their personal work and by their personal self-sacrifice that they are furthering the interests of the Church and the interests of souls."

The President then introduced Bishop Hartley, whose devotion to Catholic education is so well known. Bishop Hartley said:

"In one great system of education, we have the parish school, the college and the seminary, a magnificent trinity for the promotion of

Catholic education! We have met here to lend them aid, to lend them all our intelligence and all our influence to promote this cause and I hope that peace and harmony and enthusiasm will characterize all your proceedings. I am sure that it is a source of joy to Catholics in the United States, and especially to those engaged in educational work that we have such an organization as you have formed. Such an Association is bound to have a telling influence upon the parish schools and seminaries of this country. The parish school is the nursery of the Church, and it ought to be the joy and consolation of every priest and the right arm of every Bishop."

PRESIDENT O'CONNELL'S ADDRESS.

In his address, President O'Connell said that through the operation of the Association, we have an understanding of our educational position in the Church today as we have never had before and, under God's provision, it seems that the Catholic Church in America and the work of education, will have no greater organ, or organization, than the Catholic Educational Association.

"We feel that we have cause for congratulation," continued the Bishop, "on the flourishing condition of our parochial schools. After years of effort and toiling, we have attained a standard today of which we are proud and an efficiency that is universally recognized."

APOSTOLIC DELEGATE SENDS HIS BLESSING.

At the conclusion of the President's address, the Secretary, Rev. Father Howard, read a telegram from the Most Rev. Archbishop Falconio, O. F. M., Apostolic Delegate, bestowing his blessing upon the work of the convention. A letter was also read from the Right Rev. Bishop Walsh, of Portland, Me., who enclosed a check for one hundred dollars, with his good wishes for the success of the meeting. The financial statement was then given it showed the society is on a good financial standing.

The opening paper was read by the Very Rev. E. A. Pace, D. D., on "Educational Conditions in the United States," with discussion by Very Rev. James A. Burns, C. S. C.

THE PARISH SCHOOL.

The Parish School Department held its first meeting on Tuesday afternoon, when the Very Rev. T. E. Shields, Ph. D., of the Catholic University, read a splendid paper on "The Method of Teaching Religion."

The Most Rev. Archbishop and the Right Rev. Bishop Hartley were present, and later the Right Rev. Bishop O'Connell. It is almost unnecessary to say Dr. Yorke was interesting. He was also in opposi-

tion to the theories advanced by Dr. Shields. He was followed by Brother Chrysostom, who read a thought-inspiring paper, and another of value and interest was read by the Rev. Michael Mulvihill, rector of the Cathedral, Cincinnati. In the open discussion following, Dr. Pace ably defended the views of Dr. Shields against Dr. Yorke. Others who took part in the discussion were Rev. Fathers Schmidt, Muehlenbeck, Egan and Brothers Waldron and Justin. At the request of the Chairman, Dr. Yorke again spoke, as did Dr. Shields, thus closing the discussion.

At the Wednesday morning meeting, Dr. John E. Greiwe, of the Cincinnati University Medical Department, lectured on the "Physical Care of the Child." In many passages the doctor was interrupted by bursts of applause, showing the interest which was felt by his audience. He advocated cleanliness of body and dress and suggested equipment of schools with this end in view. Rev. Dr. Shields and Rev. J. A. Conway, S. J., took part in the discussion.

Rev. Bernard O'Reilly, St. Mary Institute, Dayton, O., on Wednesday morning, read a paper entitled, "Means of Promoting Vocations to the Religious Life." He stated that the need of religious was becoming more and more evident every year. This shows not that the number of religious is decreasing but that it is not increasing in proportion to the demand. Figures were produced as evidence that for every brother in the country there are twenty-five sisters. This shortage of religious is especially noticeable among the brothers. Among the reasons advanced for this, were that not enough attention is given to the subject of vocations, that they are more easily stifled now than formerly, that the home surroundings do not conduce to a love of religious life, etc. Father O'Reilly offered as a remedy the cultivation of the vocation in the child by the mother and the teacher. Bro. Justin, in discussing the paper, advocated implanting strong faith in the young and then cultivating the vocation.

TEACHERS' MEETING.

At two o'clock on Wednesday afternoon, the teachers' meeting was held in the assembly room, with Rev. O. B. Auer, chairman. Brother George, director of St. Xavier school read a paper on "Uniformity." Among the many suggestions he offered, was that the schools of the diocese adopt uniform text books. This seemed to be the keynote of the two speakers following him, Brother Ivo, O. F. M., of St. Francis, and Miss Julia Klaphacke.

Brother John Waldron and Brother Mathias took part in the discussion, each favoring a uniform set of text books, to be edited by a board of directors or teachers of the diocese.

The second part of the program consisted of a paper entitled, "The Primary Teacher," written by Sister Francis, and read by Rev. Francis Roth. It was very interesting and instructive, and called for an interesting discussion.

At the meeting on Thursday an admirable paper, by a Sister of Notre Dame, on "Normal School Training," was read and ably discussed. The discussion was opened by the Rev. George S. Rapier, S. M., who most convincingly advocated the establishment of a bureau in connection with the normal schools of the religious orders, whereby the teaching orders could interchange views and experiences. Dr. Shields spoke commendingly of Father Rapier's suggestion, but expressed the belief that such a movement must be local in the beginning. This was followed by the reading of a paper on "Why the Present Branches Are Taught," by Professor Schwegel, teacher of the normal course at the Franciscan Protectors, Mt. Alverno, Ohio. The discussions that followed closed the very interesting teachers' conferences, which daily drew large and appreciative audiences.

ELECTION OF OFFICERS.

The following officers were elected: His Eminence James Cardinal Gibbons, Honorary President; Rev. D. J. O'Connell, D. D., President General; Rev. J. A. Conroy, C. M., Vice-President General; Very Rev. James A. Burns, C. S. C., Vice-President General; Rev. W. J. Shanley, Vice-President General; Rev. Francis W. Howard, Secretary General; Rev. Francis T. Moran, Treasurer General.

CLOSE OF THE CONVENTION.

The convention came to a close Thursday evening, when a public meeting was held at Music Hall. The immense building was crowded. An interesting feature of the evening was the singing of national and sacred songs by a choir of seven hundred parochial school children. The Most Rev. Archbishop Moeller delivered an eloquent address on the necessity of Christian education, and the Right Rev. Bishop O'Connell also spoke. After finishing his address, Bishop O'Connell introduced the Very Rev. John W. Cavanaugh, C. S. C., who delivered a matchless oration on "Religious Education the Basis of Moral Life." He was followed by Richard Crane, Esq., of Cincinnati, who spoke on "The Catholic School and Social Morality." The closing address was given by the Hon. William Byrne, of Covington, Ky., who spoke on "The Necessity of an Enlightened Conscience for the Faithful Discharge of Civil Duties."

The singing of "Holy God, We Praise Thy Name," by the children

and entire audience closed the most successful convention yet held by the Educational Association.

We regret that, for want of space, we cannot give a report of the other departments connected with the Association. In conclusion, we call the attention of Catholic parents to the following practical resolution adopted by the convention:

"WHEREAS, The efforts of both priest and of educator must, in order to be successful, be supplemented by careful home co-operation, be it

"Resolved, That we deeply deplore the decay in many sections of the country of a robust home training; and, be it consequently

"Resolved, That we strive to bring home to parents as forcibly as possible the true idea of parental duty and the sacred nature of parental responsibility."

God's Ministering Servants.

All things work together for good to them that love God. The tears are not all wiped away, the sorrows are not all ended, the tribulations are not all over; but, because we know that God is love, and because we are living under His roof and with Him, we know that the sorrows and the tears are themselves God's ministering servants. We no longer think of pain as penalty, and when grief has come into our homes wonder why God has set the seal of His wrath upon us. In the blindness of our grief it is hard to realize that the pains and the troubles and the sorrows that come upon us are those that belong to the Father's house. He Himself—that is the very meaning of the Incarnation—He Himself takes all the sorrows and troubles He sends us. Do we know what it is to wrestle with temptation? So did He. Do we know what it is to have our veins throb with anguish? So did He. Do we know what it is to be despised of men? So did He. Do we know what it is to follow our loved ones to the grave? So did He.

—LIFE is large. We cannot possibly grasp the whole of it in the few years that we have to live. What is vital? what is essential? what may be profitably let go? what shall we lay hold of? are questions burning with interest and consequence. We may profitably let go all things which we cannot carry into eternal life. Surely it is not worth while to cumber our lives with the things which we can grasp at best for but a little time, when we may lay hold of things that shall be ours for ten thousand times ten thousand years.

(For ST. ANTHONY'S MESSENGER.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By REV. L. O. O. F. M.)

- 89.) Zuñi, continued.—*The inscriptions on El Morro.—Onate's inscription.—Silva Nieto's expedition.—Fray Juan de Perea and confreres accompany Silva Nieto.—The record on the rock.—Founding of the mission of Zuñi.—Fray Francisco de Letrado.—More laborers and better hopes for the missions.—The first resident pastor of Zuñi.—Fray Francisco de Letrado, a son of Castille.—He comes to Mexico.—His labors among the Jumanos.—He is sent to Zuñi.—His success there.—He asks to be sent to the Zipias.—Hatred of the Zuñis towards the Spaniards.—Martyrdom of Fray Francisco de Letrado.—Date of his death.*



FTER having described the famous Inscription Rock, El Morro, in our last article, we will now continue the early history of Zuñi, in the course of which some of the interesting inscriptions, carved upon the face of this historical landmark, will be quoted. Of course, all the inscriptions are in Spanish, but since the Spanish will hardly be of interest to the readers of THE MESSENGER, an English translation will be given whenever they are quoted. The translations are taken from "Some Strange Corners of Our Country," by C. F. Lummis, and from the "Report on the Navajo Country," by Lieut. Jas. H. Simpson.

The last visit of Governor Oñate to Zuñi, mentioned in the last issue of THE MESSENGER, is thus recorded on El Morro: "There passed here the officer* Don Juan de Oñate to the discovery of the sea of the South on the 16th day of April, 1605." For the next fourteen years no Spaniards visited Zuñi. On June 23, 1629, Fray Esteban de Perea, with a band of missionaries, accompanied by the Governor Don Francisco Manuel de Silva Nieto, started westward from Santa Fe with the intention of establishing missions among the Aomas, Zuñis, and Moquis. This expedition reached Zuñi in July, as may be gathered from the inscription on El Morro: "The most illustrious Sir and Captain General of the provinces of New Mexico for the King our Master, passed by here on the return from the villages of Zuñi, on the 29th day of July of the year 1629, and them (the Indians) he put in peace at

* The word *officer* is here a translation of the Spanish word *adelantado*. "We have no exact word for *adelantado*. He was the officer in command of a new country."—Lummis.

their request, (they) asking his favor as vassals of His Majesty. And anew they gave obedience; all of which he did with persuasiveness, zeal, and prudence, like such a most Christian . . . such a careful and gallant soldier of tireless and . . . memory."

Another inscription reads thus: "Here passed the Governor Don Francisco Manuel de Silva Nieto, whose indomitable arm and valor already holds the impossible subjected, with the wagons of the King our Master, a thing which only he put in this shape, August 9, 1629, that . . . to Zuñi I passed and the faith carried." The last part of this inscription refers to the missionaries who accompanied the governor's train. Both inscriptions were evidently not written by Silva Nieto himself, but by some admiring soldier or officer in his little force.

Of the escort of Governor Silva Nieto, Fray Roque de Figueredo, Fray Augustin de Cuellar, and Fray Francisco de la Madre de Dios, together with three soldiers, one of whom was Juan Gonzales, remained at Zuñi. A house was bought at Hawaikuh for religious services, which became the first mission established in the Zuñi country. "Possibly," says F. W. Hodge,* the Hawaikuh church, the walls of which are still traceable, was built by these missionaries, and they may also have erected the church the ruins of which still stand at Ketchipauan, on a mesa southeast of Ojo Caliente, as well as the one which formerly existed at Halona." How these first missionaries fared among the Zuñis, and what became of them is not known, as they disappeared from Zuñi history before 1632.

At any rate, they were soon succeeded by Fray Francisco de Letrado, who is generally looked upon as the first resident pastor of Zuñi. Possibly, too, Padre Letrado was one of the number escorted thither by Silva Nieto. It must also be remarked here that in 1621 the Missions of New Mexico were erected into a Custodia, and Fray Alonso de Benavides was appointed its first Custodian; also that between 1622 and 1629 Fray Benavides and Fray Perea, mentioned above, brought forty-six new laborers into this vast uncultivated field. In consequence of this, prospects for a more extended missionary activity, a better concentration of forces, and a larger spiritual harvest began to look brighter than heretofore.

That P. Francisco de Letrado was among the small original band of missionaries left at Zuñi by Silva Nieto; that he was probably the head or superior of that band, seems to be indicated by the fact that the year 1629 is usually given as the date of his arrival at Zuñi, and of his taking charge of it as its first resident pastor. A somewhat more lengthy account of him may, therefore, be of interest.

* Quoted by Matilda C. Stevenson in "The Zuñi Indians." Twenty-third Annual Report of the Bureau of American Ethnology.

Francisco Letrado was born at Talavera de la Reina in the kingdom of Castille. He came to America and was first active in the missions of Old Mexico, then called the Province of the Holy Gospel. Finding most of the natives of Mexico converted and under spiritual care, he sought permission to go further north and to labor among the Pueblos of New Mexico. The year of his arrival in New Mexico is variously given as 1628, 1629, and 1630. Entering this new field of labor with thirty companions, all inspired with the same spirit of zeal and fervor for the spread of Christianity, he was first assigned to the Jumanos, or Humanos, in south-east New Mexico, east of the Rio Grande, between El Paso and the Salinas of Manzano. With great zeal he labored in that field, baptized a large number of the natives, and built a church and a convent for the monks.

By this time he heard of Zuñi with its large unconverted population, and asked permission to be allowed to go there. Having received the desired permission, he fixed his residence among the Zuñis. The two principal pueblos of the Zuñis at that time were Hawaikuh and Halona; which of these two he selected as his headquarters, cannot now be definitely said, since there are equal probabilities on both sides. However, he attended all six of the Zuñi pueblos, and was fairly successful in converting and Christianizing numbers of them, so that in a short time churches could be erected at Halona and at Hawaikuh, and chapels at Matsaki and Kyakima.

After thus teaching, instructing, and baptizing a goodly number of the Zuñis, and thinking a good solid foundation laid, his fervent zeal sought new fields wherein to plant the seeds of Christianity, while others might tend to the growth of those planted at Zuñi. He accordingly asked his superiors for permission to go to the Cipias or Zipias, a tribe now unknown living in a western direction from Zuñi. But his superiors, judging it better for the honor of God and the salvation of souls if he remained with the Zuñis and completed the work begun there, refused his petition. In his stead Fray Martin de Arvide was sent to the Zipias, who on his way thither visited Fray Letrado at Zuñi. He envied the lot of his companion very much, viewing it in the light of a preference and a privilege, and wrote to his superiors to allow him to make an exchange, that is, to let Fray Martin remain at Zuñi, while he went to the Zipias. This, too, was refused. Both were to receive the crown of martyrdom there where obedience had sent them, and not on a place of their own choosing.

During all this time the pagan portion of the Zuñis were nursing their hatred of the white invaders and conquerors of their country. They made no distinction between soldiers and missionaries, and con-

sequently hated everything that was Spanish, not only the vassalage to the king of Spain to which they had pledged themselves; not only the laws and regulations which were imposed upon them, and which perhaps at times were administered with more severity than necessary, but also their religion, and the Padres, who had time and again exerted their influence and authority in checking the excesses of the soldiers, while the shamans or medicine men did all in their power to fan the glowing embers into devouring flames.

It was on a Sunday morning in Lent, February 22, 1630, Padre Francisco was about to celebrate Holy Mass, and was waiting for his dusky parishioners to make their appearance, but no Indians came. After giving the signal for Mass repeatedly in vain, he went out to learn the cause of the delay. Meeting some of them outside, he invited them to come in, and as they refused he reproached them for their want of religion. They became angry and assumed a menacing attitude. Seeing that they really meant to do him harm, he fell upon his knees, holding with both hands a crucifix, and in that position he was pierced by a volley of arrows.

Fr. Augustin de Vetancurt, a Franciscan chronologist, records his death as having happened on February 22, 1632, but as the Rev. James H. Defouri remarks, "this is probably an error, as the official documents of the government give the aforesaid date. The government had placed him there in 1629, and after his death ordered an investigation against the Indians."*

Work for the Laity.

Not all the good men enter holy orders, nor do all the good women go into convents. Our Blessed Lord would not have it so. The laity may be in the ranks, but they are battling for God none the less usefully and bravely. It is a shame to sit still, fold one's arms and believe we are all right, provided we keep away from mortal sin. There are many opportunities of doing good, and our societies provide an opportunity which no one ought to neglect. We can all be helpers, each in our own humble way. Our work will not be seen by the world, nor will the inconveniences which we suffer in working for the salvation of souls be appreciated. In laboring for the interest and spreading of the Kingdom of God, a faithful promoter will not look for an earthly reward. It will come to us, however, in that day when our good works will make us worthy of the merciful and just judgment of the dear Sacred Heart who is mindful of our every act.

* "The Martyrs of New Mexico."



(For ST. ANTHONY'S MESSENGER.)

The Value of True Friends.

WE read in the Holy Gospels of a man, who was made the steward of a rich man, but instead of being honest and handling the goods of his master in a careful manner, he defrauded his master whenever he could, never dreaming of the day of reckoning.

I refer to the unjust steward with whose history you are so well acquainted that I need not repeat it. But what seems so strange and so unintelligible to many is the praise which Christ bestows upon this man, saying: "He had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." Christ does not approve of the iniquity, of the wickedness of this man, but praises him for making friends in time. This leads me to speak of the value of friends. Holy Scriptures is full of passages praising true friendship, which is one of the most desirable things in this world. A good friend in this world is most desirable, whether we are rich or poor. "Keep fidelity with thy friend in his poverty, that in his prosperity also thou mayest rejoice. Thy own friend, and thy father's friend forsake not. He that despiseth his friend, is mean of heart; but the wise man will hold his peace." All this shows us the value of a good friend. But not all friends are alike. Who should be your friends? First of all, God must be your friend. Why? Of all your friends on this world no one can give you heaven, the greatest happiness the human mind can conceive. God has created you; He has made this world and all the world offers for man, His noblest creature. Everything in this world must serve man. Is that not great and a positive proof how much God loves man? What sacrifices do men not bring to gain the friendship of a king or some other influential person in high standing? And for no other purpose than to make

some gain or to get some temporal favor from them. But the best friend of man, God Almighty, they neglect and seldom think of Him, who can destroy body and soul; they even go so far as to offend Him in all possible manner and then look for His blessings. Is that not foolish in the highest degree? Whether it is the body or the soul you are considering, is it not the best thing you can do, to strive and work for the friendship of God? Your friends in this world will at times be unable to help you and quite often unwilling to assist you, but with God's grace and good will all things are possible to you. Think of the omnipotence of God in clothing and feeding the millions of birds in the air, to say nothing of all mankind that depends upon Him for their daily bread! Where is there a friend like God, whom you have so often offended and who still receives you with open arms, and loves you more than a mother loves her child, and showers His blessings upon you, although you are so unworthy of them. So you see, God is not selfish as so many friends of this world are, who seek not so much you, but the things you have.

Another good friend of your heart is your Guardian Angel. He loves you, he is at your side day and night, and warns you at the time of temptation. And in this love for the soul of man all angels of heaven are alike. There is more joy over one sinner returning to God than over so many just, who need not repentance. So you see, they know the value of the immortal soul of man and deeply deplore the loss of one single soul. And you are so careless about this soul!

Your friends in this world must be those who pray for you, admonish you and correct you when you are about to sin. Such friends are your pastor, your parents, your teachers, provided they do their duty. I know this will seem a strange remark to some, but I know what I am talking about. You are at times very touchy, and to be your friend one must not remind you of any fault, but instead flatter you. If that is the thing you are looking for, do not count on my friendship. Your best friend in this world must be your Father Confessor. But what kind of friend are you to him? Are you really upright and sincere, do you put full confidence in him, does he really know your heart and all its weak points, or do you hide these imperfections from him? Very much depends upon this sincerity, for only a loving friend is worth gold, but this very love of your soul, this desire of your Confessor to bring your soul to God, and make you a child of God once more, stamps his friendship as the highest in this world, as it is the imitation of the love of Our Divine Savior, who gave His life for His sheep, and rested not until He had brought us poor lost sheep back to the true fold of God. Who are your friends and what are they doing for you, both for time and eternity? B. B.

Sketches of the Life of Our Holy Father, Pius X.

(Written for ST. ANTHONY'S MESSENGER by B.)

III. ASSISTANT AT TOMBOLO.

HE celebration of the first holy Mass by the newly ordained priest always causes great rejoicing in the family. The festivities attending Sarto's ordination were scarcely over when a large, official looking envelope was brought to the young priest. It was his appointment as chaplain—but where? All were eager to discover where the scene of his labors would be. *Tombolo* was the field of his first ministry in the vineyard of the Lord. It was a rustic village, numbering about 2,500 souls—simple, God-fearing peasants. This appointment was very agreeable to Father Sarto; he loved God's beautiful country and its simple, pious inhabitants. Tombolo being about as far from Castlefranco as Riese, was convenient, causing little loss of time and no great outlay in moving his scanty belongings.

Joseph, according to the custom of the country, did not reside in the parsonage, but had a modest establishment of his own. One of his sisters became his housekeeper, and, indeed, factotum. She was quite a good cook—at least the villagers thought so; but the culinary art requires material for its exercise, and where was that to be obtained in the poor neighborhood, and from the depleted state of her Rev. Brother's purse? Both were, however, inured to poverty and sacrifice, and they bore up bravely and cheerfully. The good people in Tombolo declared that for years there had been no sermons delivered in their humble church equal to Father Joseph's. He had the faculty of making everything so clear to them, and touching their hearts, moving their wills, so that many who had been for years only casual visitors in the church began to attend regularly, so delighted were they with the beautiful sermons. The peasants became greatly attached to him; he was so gentle, so affable, and not at all high-minded. They applied to him for advice and comfort in all their spiritual and corporal necessities with the most implicit confidence. Even after he had become pastor and bishop the good people of Tombolo called him, affectionately, "Our good chaplain." His memory was to them a benediction, and the youthful servant of God richly deserved their love and gratitude.

Joseph was unwearying in his efforts to win souls for the Redeemer and was remarkably faithful and prompt in the fulfillment of his priestly duties. He was so condescending and devoted to the children

that he completely won all hearts. At the bedside of the sick and dying he seemed to be a veritable angel of consolation. He always had a word of encouragement; his very presence inspired the suffering with hope and consolation. He was so sympathetic, so tender and liberal, too, in spite of his own poverty. His earnest words inspired dying sinners with contrition; his eloquent portrayal of the love of the Redeemer infused hope and trust. His kindness and his touching exhortations led them to submit in loving resignation to the will of God. He devoted all his energies to promoting the welfare of the youth of his parish. He not only watched over their morals, but sought, in order to keep them from dangerous occasions and to elevate their moral and social standard, to win their friendship and induce them to seek his company; he also procured pleasant and innocent diversions for them. On Sunday afternoons he joined in the games of the young people, in order to keep them from bad associates, and to correct that most abominable vice, to which the Italians are addicted —profanity and blasphemy. On a certain occasion, about twenty young men, aged twenty or thirty, were amusing themselves in the vicinity of the rectory. They got into a quarrel, and one of them, in his anger, uttered a horrible blasphemy. The vile words had scarcely escaped him when he felt a sharp blow on his shoulder, administered by the young chaplain as an earnest protest against this wicked habit. The punishment was taken in good part, as everyone loved the young chaplain and were convinced of his interest in their welfare. Nine years of untiring zeal, in this service of the Lord as humble chaplain, had passed when the good padre was appointed pastor of Salzano.

IV. PASTOR OF SALZANO.

Salzano is a village, situated on the railroad Treviso-Padua, and equally distant from each of those cities. The church is a modest structure, and resembled the churches of Riese and Tombolo. The parsonage, "The Canonica," was a stately building, surrounded by a garden. The village proper counted few dwellings, and they were scattered at quite a distance. The parishioners numbered about 6,000. With even greater energy and zeal than heretofore did the young priest devote himself to the holy ministry. He was now at liberty to act as he thought best for the welfare of his flock. His reputation as a zealous and energetic priest had preceded him to Salzano, and the reception they gave him was an ovation. Before long he had won the hearts of his parishioners; it could not be otherwise, he was so energetic, so benevolent and courteous. His first care was to keep the church in good repair. A new floor was laid and the organ renovated.

He introduced the beautiful devotion, "The Way of the Cross," and procured the pictures of the stations by charitable contributions. On feast days he had the altars beautifully decorated. The zealous young pastor preached regularly every Sunday, and so eloquently that crowds flocked from the neighboring villages to hear him; so numerous, indeed, were the visitors that the church could not accommodate them. He was assisted in his labors by two chaplains and an aged priest, who resided in the village. It was in Salzano that Joseph began his labors for social reform. In order to promote the material interests of the peasantry, and to secure for them relief in times of need, he established a "Cassa rurale"—rural bank. This institution spread rapidly over other portions of Italy. His benevolence was boundless and his charities far in advance of his limited means. The doors of the parsonage were always open to the poor, and hearty welcome in store for the needy. He was ever on the alert to help the members of the parish, and was particularly solicitous for the welfare of the poor young maidens, and left no effort untried to furnish them with a sufficient marriage dower. He cared for the old and infirm, procured medicines and nourishing food for the sick, quite forgetting himself and his own needs.

When absent from home on his sacerdotal work, he was accustomed to drop in on any of his parishioners, no matter how lowly, and partook with great zest of their humble fare. A plate of soup and a piece of polenta was all he desired.

Although Father Joseph was the most peaceable of men, he on one occasion filed a suit—and gained it, too. The former pastor had bequeathed 30,000 ducats to the seminary of Treviso, but there were so many restrictive clauses and perplexing conditions attached that the bishop declined to accept it. Care had been taken, however, that in case the endowment did not pass to the seminary, it was to be used for marriage portions for destitute girls. The heirs of the deceased pastor, however, now claimed the inheritance, but Sarto, as pastor of Salzano, protested vigorously. The court decided in his favor, and the consequence was that thirteen young maidens received every year 300 lire (about \$60) as a marriage portion.

The generous self-sacrificing and tender charity of the good priest shone forth especially in the terrible cholera of 1870. He was on duty night and day as long as the fearful pestilence lasted; he traversed his entire parish in order to offer the consolations of religion to the sick and dying and to care for the orphans and widows. His food, his clothing, all that he possessed was sacrificed for the needs of the stricken. At night he buried with his own hands the abandoned dead.

He was very severe in his strictures against those who strove to derive profit from the terrible visitation. When Bishop Zinelli visited Salzano he found everything in such excellent order that he was unstinting in his praise of the zealous pastor. The Prelate had, moreover, noted with great satisfaction the extraordinary skill and tact with which Sarto had conducted the suit referred to above; he therefore called him in 1875 to Treviso.



The Burial Place of the Blessed Virgin.

In the Valley of Jehoshaphat, at the foot of the Mount of Olives, is the sepulchre wherein was laid the pure body of Mary for the brief space that elapsed between her happy death and her glorious Assumption. This sepulchre, which in accordance with the custom of Oriental cities, is a monument cut in the rock, has, since the early centuries of Christianity, been converted into a church. The foundation of this church has been attributed, by some writers, to the pious care of the Empress Helena, but, however this may be, it is a fact beyond dispute that it existed in the time of St. Pulcheria, and that she had spoken of it to Juvenal, who was afterwards Bishop of Jerusalem, in 429 A. D.

The church, at that time, bore the name of the Assumption, and occupied a more extended space than that included within the sepulchre of the Blessed Virgin. The entrance to the church is towards the south. In front of it lies a broad plain, to which one descends by a flight of three steps. From this esplanade one descends by a marble stairway of forty-seven steps. On the right is the door leading to the grotto where the Blessed Virgin died, and a little lower down, on the same side, stand the sepulchres of St. Joachim and St. Ann. In front and on the left is the sepulchre of St. Joseph. The church is built in the form of a cross. It is ninety-five feet long and twenty feet broad. Its eastern side is built against a rock, and receives no light save from the roof and from the stairway. All the other windows have been walled up.

The sepulchre of the Blessed Virgin is placed in the middle of the nave, about two-thirds of the way down. It has two entrances, one to the west and the other to the north. The Masses are celebrated on a marble table which covers the sepulchre.

The church, which originally belonged to the Catholics, was taken from them by the Greeks, who put it in its present condition.

—EVERY moment of worry weakens the soul for its daily combat. Worry is a weakness; there is no virtue in it.

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.

OW we have a word or two to say about
Mixed Marriages.

Do not think that God will bless marriages that have been preceded by sin or shameless conduct, which common decency already condemns, to say nothing of morality and purity. It can easily be understood that homes that are bought at the price of virtue, and more so at the price of religion, can never be happy homes. Too soon the union of hearts is broken, and instead of mutual happiness, mutual damnation follows. Very seldom was there real, true love; love christened and sanctified by divine love; love true and sincere, brightened and polished by the pure motive and intention; it was very often but the unbridled dictate of passion which ruled from the beginning. Yes, when the mask is lifted, and in many cases too soon, after marriage is contracted, then the true inwardness of the motive which prompted the union is shown in its utter repulsiveness. Or if, perhaps, there was, at least, the semblance of love—it was wasted in courtship, while it might have endured permanently in marriage. Indeed, if a man and a woman contracting marriage have no other motive but the satisfaction of human passion or human interests, without regard to conscience and religion, their marriage will be—in all cases—disastrous for both; because Jesus is not present at the nuptials; the dark shadow of Satan darkens them! Those homes are only true homes where the spirit of Christ obtains; all others, though they are palaces, though they be covered with cedar, finished in mahogany, painted and frescoed in the finest colors, and furnished with the most expensive materials, they may be called houses, but never—homes, the homes where peace reigns and happiness prevails, with the mystic atmosphere of Christ's Benediction!

Every Catholic Knows

that the Church forbids mixed marriages; that she is opposed to them, and, certainly, for good—indeed, the best reasons. Yes, the Church grants dispensation in certain cases, under certain circumstances when the contracting parties submit sincerely to certain and indispensable conditions; but she does this with the deepest regret only, mostly forced by circumstances, and to select the lesser evil of the two. Now, one should think that the prohibitive law of the Church, which speaks in the name, and with the supreme authority of her Divine Founder,

should suffice to prevent a Catholic from entering into a mixed marriage. One should expect that every Catholic would clearly understand the meaning of the solemn exhortation of St. Paul: "Bear not the yoke with the unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the living temple of the living God, as God saith: I will dwell in them, and walk among them, and I will be their God, and they shall be my people. Wherefore, go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi, 14-18.) Then the same Apostle continues: "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. Receive us. We have injured no man, we have corrupted no man, we have overreached no man. I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together. Great is my confidence with you, great is my glorying for you. . . . For although I made you sorrowful by my epistle, I do not repent, and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful: now I am glad; not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. For the sorrow that is according to God worketh penance steadfast unto salvation: but the sorrow of the world worketh death." (Ibid., vii, 1-10.)

You met! You "fell in love"! It was love "at first sight." But—to the sorrow of your good, practical, Catholic parents; to the sorrow of your spiritual mother, the Church; and to your own sorrow you find the "loved one" not to be a Catholic. Now, keep a level head! Read, study, take at heart the admonition and exhortation of St. Paul! Marriage is a yoke—and do you wish to "bear the yoke with an unbeliever"? Do you not wish that God may be your Father, and that God with all this grace and blessing may dwell in your home? Can you "perfect sanctification in the fear of God" in such a marriage, in such a union where the foundation of "union sanctified, union divined by supernatural love," the Christian union of Faith and Religion is wanting? True, it may cause you sorrow, deep sorrow; it may be an act of sacrifice equal to an act of penance to give up "This Loved

One." Listen to the warnings of your devout Catholic parents! Hark the warning pleadings of your Church! Take heed to the very reproaches of your own conscience! And may your heart seem to break in grief and sorrow—it will be "for the better" of yourself and your soul! Oh, no! Do not disappoint St. Paul's "confidence in you," his glorying for you." "Make glad" the hearts of your well-meaning parents, while your holy Mother Church will be "glad, not because you were made sorrowful," but because "the sorrow according to God worketh penance, steadfast unto salvation."

In the Old Law God had forbidden: "Thou shalt not plough with an ox and an ass together." (Deut. vi, 10.) Well, without going into details, or into an argument to show, illustrate or prove who—in mixed marriage—may be the ox or ass, it remains quite certain, and it is undeniably true that the non-Catholic "has the horse" on the Catholic! For should in course of time "the team not pleasantly pull together" the non-Catholic can or will get a divorce, and believing himself or herself a free man and a free woman, he or she is at liberty to "hitch unto another team." But the Catholic who believes and must believe in the indissolubility of the sacred bonds of matrimony, is not free; and to his or her regret has now found out, and must ultimately be convinced, yes, too late, that he or she "has made a fool" of himself or herself!

Indeed, it is hard to understand how a prudent person can enter such a "one-sided" bargain, if bargain we may be permitted to call it, with due respect for the Holy Sacrament!

More on this point in our next issue,—it will be "common horse-sense-talk"!

A Tribute to Father Weninger, S. J.

In a letter dated *New Orleans*, June 30, 1888, a Hebrew convert wrote: "To my sincere sorrow, I read in today's paper of the demise of Father Weninger, of Cincinnati. Not having had the pleasure of knowing him personally, I have learned to love him from studying some of his works, and it was for some time a favorite idea of mine, when passing through Cincinnati, to call on him and thank him for the great spiritual benefit I derived by perusing his books. His picture is hanging over my desk, and if the prayers of a poor, sinful Hebrew convert, whom by his writings he has helped to find again the true and only way that leads to salvation, are acceptable toward the repose of his soul, I will thus try to show him my gratitude."

—IMPENITENCE is the only sin God never forgives.—*St. John Chrysostom.*

Highmass and Vespers.



OT a few persons are ignorant of the fact that Highmass and Vespers are not a matter of choice with the clergy, but of positive command from their ecclesiastical superiors, and this implies a corresponding attendance at them by the laity. It is true, one is not obliged to go to these solemn services—Lowmass fulfills one's obligation, and almost any reason excuses from attendance at Vespers—still the fact remains that one should attend those from a sense of piety and devotion as frequently as possible. In seminaries and all religious houses, where there are large numbers, there are both Low and Highmasses. The first takes place at an early hour and is called the community Mass. The Highmass follows at a later hour, say 9 or 10 o'clock, and is the formal offering of the day. Vespers invariably take place every Sunday and holy day. These solemn services are the joy of the religious. The beauty of the ceremonies appeals to their holy aspirations, and the sacred music accompanying them goes to the depths of their souls. No one who has ever been present at a service in a seminary or religious house will ever forget the effect the solemn services made upon him; and the sweetest recollections of those in religious life are the holy hours of Highmass and Vespers passed in the days of the novitiate. See, then, the goodness of Holy Mother Church in arranging that the faithful at large have the opportunity to enjoy the same advantages, by commanding Highmass and Vespers for them also. It was the good old-fashioned custom to attend these solemn services. It should be so still. There is more to draw one to them now than in the older days. Ceremony, music, sermon have all improved with the increase of priests and churches, but the attendance, sad to say, has not kept pace. It should be the practice rather than exception to attend at least one of the solemn services on Sunday. Highmass, of course, preferred. The communicants should try to return to it. At it not only should every seat be filled, but we should see many standing, as the writer saw not many years ago in a certain church on an ordinary Sunday. How inspiring the sight for every one present! People pray better, everything is more effective, the larger the crowd.

—MANY content themselves with the sweet intercourse they have with God in prayer; but is there a question of mortifying themselves, of bearing sickness, humiliation, and other trials, with patience, their courage fails. Let us, however, not deceive ourselves; the Apostle declares that our works alone accompany us into the other life.



For Our Young Folks



The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER IX.

MEETING OLD FRIENDS.



OTHER MERTON was, to use her own expression, "over head and ears in work," when a smart tap at the door announced the arrival of a visitor who did not mean to be denied.

"Lands alive, there's that pesky Mrs. Wright, a prym' round, botherin' folks, and I'm so busy with ne'er a soul to give me a helping hand since my blessed child Nattie left. 'Spose I must let her in, but dear me, her talk gets me nettled, when I'm just a pinin' for a sight of that blessed darling child's sweet face. Got no time to tidy up," and she stepped briskly to the door and opened it with a wrench. "Come right in, Mrs. Wright. Goodness me!" exclaimed the old lady, and she fairly staggered. What a vision of beauty met her troubled gaze! But Natalie's arms were about her in a moment, while her fresh young lips showered kisses on the dear old face of her best friend.

"O Natalie! we have frightened the good old lady. She is fainting!"

"No, no, Mother Merton, you wouldn't receive your own little Natty in this fashion. Aren't you glad to see me?"

"Glad? my heart, glad?" and she clasped her to her breast. "My own darling child. What joy to press you once more to my heart!"

She held the girl at arms' length and gazed intently and fondly on her fresh young beauty.

"My pet, but you're grown, and as pretty as a rose in bloom."

"Oh Mother Merton, do you want to spoil all your best efforts for my bringing up, and then try to make me proud? Don't you know how you used to warn me against being conceited when you had rigged me out in a gay new dress purchased by your toil? But, Mother, you musn't give me all your kisses, there's some one else here claiming a share."

"You mean your company, deary? Have a seat ma'm. I'm kinder upset this morning—cleaning day, you know; and somehow I haint quite as spry as I used to be, and I haint got them blessed little helpful hands of my Natty. But, Miss—" the old lady broke off suddenly,

and she looked intently at the young stranger. "Natty, honey; it's queer, it's queer—" and she seemed bewildered and distressed.

"What's queer, mother?"

"Well, well, I can't just say, but the young woman's eyes."

"The eyes! You see, Valerie, the eyes, the eyes of the picture."

"Child, who is the strange young woman? Sure to goodness, I've seen her or her picture somewhere."

"You've seen it right here. Dear old mother, look!"

Mother Merton looked as Natalie held up the miniature, and the old lady gazed intently at the likeness and then at the young lady.

"Natty, child, can it be your sister?"

"My very own, darling sister, mother. Now embrace her, for she loves you almost as much as I do."

"Dear Mrs Merton, generous, tender heart; how can I ever thank you for your kindness to the poor little waif you have treated with more than a mother's love!"

"Don't say a word about it. For haint she been our own sunbeam, and haint the home been dark and lonely since she took the notion of going to the town, though there haint no use at all for her to go?"

"Oh, but there was, dear good old mother. Mustn't I learn to do something for myself and earn something to help make you and daddy comfortable when old age comes creeping on?"

"No, no, Natty; we've enough for us all and to spare, but it does seem that young folks will get a fever to wander and see new sights. 'Spose it's in their bones."

"I don't think Natalie cared for a change. She felt that she owed it to you and to herself to make use of the education you had given her with such generous self-sacrifice."

"Nonsense, nonsense; not a bit of sacrifice, and Natty took to books as natural as a bird to its song."

"Another thing, mother; if I hadn't gone forth from this cosy little nest, that I loved so dearly," said Natalie, "would I ever have found my darling Valerie? Just set it down for certain, it was my guardian angel, whom you taught me to revere, led me on to find this sweet sister."

"It does look kinder that way," conceded Mother Merton, reluctantly. But lass'a me! what's the matter with me getting so forgetful like. Take off your bonnets, have this easy chair, ma'am."

"Oh now, mother, if you leave me out in the cold and call me ma'm, I'll feel hurt. I, too, am your child."

"Of course you are, and mother loves you. I can see it in her dear old eyes," declared Natalie.

"She's rather excited just now, and it's my fault. I shuld not have rushed in on her without any warning, but I did want to enjoy the surprise so much."

"And, honey, you did surprise and rejoice your old mother as she never was surprised in all her born days. But land's sake, you haven't had a bite to eat. Just sit down, I'll put on the kettle. Natty says no one can make a nicer cup of tea, and I've just churned fresh."

"On with the kettle, mother, darling. I'll hustle around for you and set the table, and we'll have a feast the like of which you, Valerie, have never tasted."

Natalie girded on one of Mother Merton's kitchen aprons and went to work with a will, in spite of the old lady's indignant protests. Valerie came to her assistance, and Natalie, taking Mother Merton by the arm, forced her to be seated in the rocker.

"There you sit, mother; don't stir. I know all about getting up a fancy meal in this dear old place. You mustn't interfere, mother; I want to show off my accomplishments to Valerie."

The old lady shook her head.

"Ah, Miss——"

"No, no; just Valerie."

"Well, then—dear Valerie. She always would have her own way, that girl of mine. I calculate I spoiled her."

"I'm sure you did. Still she is a credit to you," said Valerie, affectionately.

"Wait till you see daddy, Valerie, and you'll be sure that my education was not neglected. Is he in the field, mother?"

"Loa's no, child, he hitched up old Dobbins this morning and drove to the village; but I'm lookin' for him back in an hour or two."

"Until he comes, we'll have time to look over the place, and I must show you my brindle cow."

"Is she all right, mother?"

"Fat and sassy, dear."

"And my bantams? In a word, my live stock in general?"

"All right, all right, deary," answered Mother Merton, who could not for a moment take her eyes off the sweet face of her beloved child.

The tea was now ready, and what a feast the sisters had! Mother could only look at the lovely young girls and caress them again and again. They strolled over the farm, and the meeting with Brindle and Natalie's other favorites was a rare treat for Valerie, who was a stranger to the sweets of country life.

"Really, dearest," she volunteered; "I do not see how you could have left this rural paradise and the tender love lavished on you by this noble-hearted woman," said Valerie.

"It was not exactly an easy thing. But something kept urging and calling me to do for myself. It was Providence, I am now convinced, for here I should never have met you."

"We have each other now, thanks to the Divine Goodness, sister; but when, oh, when shall we find our beloved parents? Perhaps even now they are sleeping their last, long sleep in an unknown grave, beyond the great Atlantic tide!" and tears dimmed her beautiful eyes.

"I cannot feel this way, Valerie; I firmly believe our beloved parents are still among the living, and that we shall meet them some day. It may be years hence, but I feel confident this happiness is in store for us."

"God grant it, dear sister; let us pray and await patiently His good pleasure," said Valerie.

[TO BE CONTINUED.]

To Be a Martyr.

The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour have sunk under the weariness and the harass of small prolonged vexations; and there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly: "Father, not as I will, but as Thou wilt," is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting against them. To get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup.

A Serious Question.

Can anyone say on any day that he has done his whole duty, that he has done all that he ought to have done, that he has uttered no hasty word, entertained no wrong thought, or passed no harsh judgment upon his fellow-man? Alas! such is not the experience of many who yet confidently rest in the assurance that they have been God's children, and that no one shall pluck them out of His hand, nor separate them from the love of God, which is in Christ Jesus. Alas, no; we must confess that we are unprofitable servants, that we are both ignorant and sinful, needing daily and hourly cleansing in the blood shed upon Calvary, and we must continue to do this all through life's journey.



St. Anthony's Department



St. Anthony's Ever Ready Help.



FEW weeks ago a subscriber to THE MESSENGER related the following remarkable instance of "St. Anthony's Ever Ready Help" to the Editor of this magazine:

A bright and intelligent boy, sixteen years of age, the only son of a poor widow, whose sole ambition was to make an honest living for his mother and his little sister, came home from work on a recent Saturday afternoon, and not finding his mother at home, betook himself to the Ohio River to refresh himself by a bath in the cool stream. He had not been in the water very long, when in sight of other boys with him, he began to sink and was drowned. When the sad news was conveyed to his poor mother, she was almost prostrated by grief, but being a devout Christian, she accepted the inevitable with heroic submission to the Holy Will of God.

The only wish she expressed, was to recover the body, in order to give it Christian burial. To this end she and her little daughter earnestly prayed to St. Anthony, and asked her friends to join her in invoking the great Saint "who restores lost things." Among the latter were two very devout clients of St. Anthony who, after talking the matter over, struck on a novel idea. They walked over one of the many bridges crossing the river at Cincinnati, and when about midway, one of them dropped a tiny statuette of the Saint into the water, requesting him to cause the corpse to be washed ashore. This was on a Sunday afternoon, and on Tuesday the heavy waves caused by a passing steamer washed the body ashore on the Kentucky side, several miles west of the place where the accident had occurred. Thus St. Anthony did quick work, as the drowning happened on Saturday and the recovery took place on the Tuesday following.

But there is still another coincidence to be recorded. The poor mother had offered a reward of \$25.00 to the person finding the body. A fisherman standing on one of the barges, reported that he had caught a body with his hook, but in endeavoring to draw it up, the hook slipped and the body floated away. The man, however, who actually found the body was a poor laborer long out of employment. In taking the reward, he averred, that if it was not for the poor condition he was actually in, he should never accept it from a poor widow, but it came to him and his family as a blessing sent from heaven.

So St. Anthony performed a double act of charity—finding the body of the drowned boy, and helping a poor man in distress. Thanks be to God and his glorious Saint!

NOW READY!

NOW READY!

St. Anthony's Almanac for 1909



AN ANNUAL CALENDAR published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. *Price 25 Cents.*

To Our Subscribers in New York City and Brooklyn.

We respectfully notify our kind subscribers in the above-named cities that we have appointed Mr. John I. Ehrne, of 168 E. Third St., New York City, to act as agent for us. He is fully entitled to collect subscriptions and to issue receipts for same in our name.

ST. ANTHONY'S MESSENGER.

Important Notice to Subscribers.

As we have repeatedly announced, a new regulation of the *Post-office Department* excludes periodicals from the privilege of "second-class postage rates, if sent to subscribers in arrears." We therefore kindly request our friends who are delinquent in this matter, to please forward the amount due us, and—if they can afford it—to pay for a year's subscription in advance. If, however, they cannot do so at present, they should at least declare unto us their willingness to continue as subscribers. By doing this, they would greatly oblige

ST. ANTHONY'S MESSENGER,

2526 Scioto St., Cincinnati, O.



Chronicle of the Order



Rome.—Sunday, July 5th, the Holy Father received in public audience the representatives of the Roman parishes and various Catholic societies. The spacious court of the Belvedere at the Vatican was filled to overflowing. They had come to do homage to the Holy Father on the occasion of his sacerdotal Jubilee.

The Jubilee proper occurs on the 18th of September, but owing to the intense heat then prevailing, and the absence of the Cardinals, the Diplomatic Corps, and Prelates on their summer vacation, the solemn High-mass will be celebrated on *November 16th*.

—The Most Rev. Bernard Christen, until lately Minister General of the Franciscan Capuchin Order, and now Titular-Archbishop of Stauropolis, received episcopal consecration at the hands of Cardinal Agliardi on June 14th in the church of the Order in the holy city. The newly elected Minister General, Fr. Pacificus, and the Definitors General of the Order attended the solemn services, also the Generals of the various religious Orders present in Rome. The Most Rev. Minister General of the Friars Minor being unable to attend, was represented by his private secretary Fr. Amandus, the Definitor General Fr. Joseph Kaufmann and Father Balmann. Besides these, there were present the Rectors of the German National Institutes, Bishop Doepping, O. F. M., of Nepi-Sutri, the Chaplain of the Swiss Guards Msgr. Corraggioni d'Orelli, and Cardinal Vives y Tuto, O. S. F. C. Many costly presents were given the new Archbishop, amongst which was a beautiful golden pectoral Cross, with chain, from the Holy Father Pius X. The humble Son of St. Francis has the good wishes of his brethren throughout the world.

Italy.—The Society for Franciscan Studies some time ago held its annual meeting at Assisi. Professor Novati spoke on the "Love of Nature" exhibited in the life of St. Francis, and of his worthy disciple, Fra Jacopone da Todi. President Fiumi read his report on the progress of the Franciscan movement during the past year, referred with pleasure to the new publication, "Archivum Franciscanum Historicum," and made special mention of the inauguration of a special course of Franciscan History at St. Anthony's International College.

Palestine.—After an interruption lasting more than 400 years, Catholic worship has just been restored in the ancient church of Kariat-el-Anab by the Benedictine Fathers of Pierre-qui-Vire, who are stationed at the Mount of Olives. This church, which was founded by the Crusaders in the thirteenth century, was for a long time served by the Franciscan Fathers, but in the massacre of their community by the Saracens, about 1489, the convent and church dedicated to St. Jeremias were dismantled. Worship was discontinued, and the place became a resort for animals. Thus it continued until 1873, when M. de Vogue, French consul, prevailed upon the sultan to allow it to become French property. It has now been reverently and tastefully restored by the French Benedictine Fathers, and solemnly consecrated by Msgr. Philippo Camassai, Latin Patriarch of Jerusalem. The high altar in the crypt

was consecrated by the Most Rev. P. Maurus Serafini, Abbot General of Subiaco.

Africa.—Father Stephen, O. S. F. C., has translated the Catechism into the Somali tongue, and it has been printed on the mission press at Berbera. This devoted missionary has spent six years in arduous study of the language of the people among whom he toils. Constant inquiries of daily life among the natives, together with the knowledge he already had of Arabic, enabled him to prepare this very useful book of instructions. Until now nothing in the Somali speech has ever been printed concerning the dogmas and morals of the Christian religion. The highest, purest and sole object of this catechism is to teach the Somalis and give them a sufficient knowledge of the Catholic doctrine. Nevertheless, as a linguistic achievement, it also possesses great value, and forms a notable, philological addition to the "Scientific work of the Catholic Missionaries."

The present Somalis are descendants of the Arabs who landed on the African shore south of the Gulf of Aden in the fifteenth century. Driving back the earlier inhabitants who were Christians, the Moslem made themselves masters of the country. They are said to be fierce and lawless, and fanatical Mohammedans.

France.—“We would willingly give our lives to France, but our souls we give to God,” said a brave French soldier on his way to Morocco. This utterance coming to the ears of the Father of Christendom, moved him to request five Franciscan Fathers to minister to the spiritual wants of the French soldiers fighting in Morocco. It will be remembered that a few months ago we called attention to the fact that the French government failed to supply chaplains for the men engaged in this campaign. The Minister of War has issued orders to the general in command to afford the five Franciscans all facilities for their spiritual ministrations.

Belgium.—Baroness Marie Louise of Cromburg has recently entered the Congregation of the Franciscan Missionary Sisters of Mary, whose mother-house is in Rome. She is the daughter of a most fervent Catholic and Senator of Bruges, who already has two daughters in the English convent of St. Augustine in that city.

England.—The Tertiaries of this country have sustained a notable loss by the death of the Rt. Rev. Samuel W. Allen, Bishop of Shrewsbury, who was a devoted member of the Third Order and always ready to further its interests by every means in his power. In all the movements undertaken for that purpose of late years, Bishop Allen was a prominent figure. To the Tertiary Congresses held at Liverpool and Leeds he lent his active support, and on both occasions spoke in a most appreciative strain of the Third Order, and earnestly recommended its propagation. He was accustomed to refer with peculiar satisfaction to what he considered his special privilege; namely, his having been made a Tertiary at the tomb of St. Francis. In the very last pastoral letter which he issued to his diocese, he told his faithful clergy and people of the solace which he found in his acute suffering from the thought and example of St. Francis. Would that we had more such beautiful Franciscan characters!

United States.—Cincinnati, O.—The great religious event of the past month was the "Fifth Annual Convention of the Catholic Educational Association," held in Cincinnati, July 6th-9th. It was indeed the most notable gathering of Catholic educators, Priests and Religious ever assembled in this city. A striking feature of the convention was the large attendance of Nuns, representing Orders in all parts of the United States. The delegates hailed from every section of the country, from the Atlantic to the Pacific, from the Gulf of Mexico to the Great Lakes in the North. They numbered about 500 in all, not including the 700 or more Catholic teachers from Cincinnati and the surrounding cities. The Franciscan Brothers and Sisters of the Third Order Regular were well represented. We refer our kind readers to the article in this issue of the MESSENGER which gives an accurate account of the Parochial School Department and the Teachers' meeting.

—The second intermediate Chapter of the Franciscan Province of St. John Baptist will be held August 4th in St. Anthony's monastery, Mt. Airy, O.

—Fifty years ago, on August 25th, the Most Rev. Archbishop Purcell laid the corner-stone of the Convent on Bank street, this city, formerly occupied by the Sisters of the Good Shepherd, but now "St. Vincent's Home for Boys," in charge of the Poor Brothers of St. Francis.

Brooklyn, N. Y.—Brother Casimir, of the Third Order Regular of St. Francis, whose home was in St. Francis College, this city, accidentally fell from an electric car and was instantly killed. He fractured his skull in falling, and his right arm was amputated by the wheels of the rapidly moving car. When the car was stopped, it was found that the poor Brother had been instantly killed.

Bro. Casimir was 34 years old, born in Dublin, and was educated at the Richmond Street schools of the Christian Brothers in that city. He had been a zealous member of the community for 16 years, and was principal of St. Ann's School, Gold street. R. I. P.

Catskill, N. Y.—The Rev. Sixtus Ligorio, O. F. M., pastor of St. Peter's Italian Church, of Pittsburg, Pa., has recently purchased for the Italian Custody of the Immaculate Conception, Prospect Park, a large summer resort at this place, which will be converted into a Seraphic College, where young men will be trained for the priesthood in the Order of St. Francis. Fr. Sixtus will have the buildings remodeled, and expects to have them ready for the reception of students in September. He has our best wishes.

Paterson, N. J.—(Correspondence.)—The Rev. Paschal Robinson, O. F. M., returned, July 10th, from Rome, where he has been for several months preparing the matter he has gathered during his stay in Italy for the "Lives of St. Clare and St. Francis." It is hoped the former will be in print before many months.

—Rev. Stephen Donovan, O. F. M., has been giving a retreat to the Sisters of St. Dominic, this city, from July 5th to 11th.

—On June 30th the new college building at St. Bonaventure, N. Y., in charge of the Franciscan Fathers of the Holy Name Province, which contained the dormitories, study hall and class-rooms, was completely

destroyed by fire. Fortunately, the seminary, chapel, alumni-hall and convent of the Fathers were not injured.

—A very successful mission was given by the Rev. Dominic Scanlan, O. F. M., at St. Bernard's Church, Sharon, Conn., from June 21st to 28th. (Fr. N., O. F. M.)

St. Louis, Mo.—(Correspondence, July 15, 1908.) On July 11th the following Franciscan Clerics were admitted to Holy Orders at West Park, Ohio: FF. Marcus Schludecker, Urban Habich, Philip Neri Rittmeier, Francis Borgias Steck, Thaddaeus Woloszyk, Joseph Forst, Philip Aschenbach, and Bernadine Sato received Minor Orders. FF. Nicolaus Christoffel, Coelestine Strub, Faustin Hack, James Meyer, Charles Schluete, Aegidius Strub, Vitus Braun, Hilarian Duerk, Cyriinus Schneider, Peter Bapt. Volz, Liberatus Presser, Tiburtius Wand, Francis Sales Werhand, and Justinian Kugler were ordained Subdeacons. The Rt. Rev. J. M. Kandelka, Auxil. Bishop of Cleveland, officiated.

—On June 26th, the feast of the Sacred Heart, Rt. Rev. Bishop Jansen, administered Holy Orders at St. Anthony's, St. Louis, Mo. The following were ordained Deacons: FF. Peter Crumby, John Koerner, Felician Leibling, Modestus Muennemann, Julian Duschinski, Venantius Lindenberger, Barnabas Schaefer, Aloysius Fromm, Benvenutus Mueller, Xystus Lange, and Simeon Freitag. The following were ordained Priests: FF. John Joseph Brogger, Ferdinand Conen, Berard Zehnle, Sigismund Masalski, John Forest Curry, Cajetan Rhode, Donulus Evers and Adjutus Budde. First Masses were celebrated as follows: At St. Augustine's, Chicago, Ill., June 29, 7:30 a. m., Fr. Ferdinand Conen; Very Rev. P. Provincial preached the sermon. At 10:30 Fr. Donulus Evers; Rev. P. Symphorian, O. F. M., preached.—At Quincy, Ill., June 28, St. Francis Parish, Fr. Berard Zehnle; Rev. P. Philipp, O. F. M., preached. June 29, at St. Mary's Hospital, Fr. Adjutus Budde; Rev. P. Andrew, O. F. M., preached.—At Grand Rapids, Mich., June 28, Fr. John Joseph Brugger; Monsign. Schremis preached; an uncle and a brother, both priests, assisted at holy Mass; two sisters of the young priest, both religious, were also present.—At Cleveland, O., St. Joseph's Parish, June 28, Fr. John Forest Curry; Rev. P. Benedict, O. F. M., Definitor, preached. June 30, Fr. Cajetan Rhode; Rev. P. Polycarp, O. F. M. preached. At St. Stanislaus Parish, June 28, Fr. Sigismund Masalski; the father and two brothers of the newly ordained crossed the ocean to attend the solemn Mass.

—The Glorious Fourth of 1908 was a two-fold feast day for the members of St. Anthony's Parish, St. Louis, Mo. Besides, as loyal and patriotic citizens commemorating the anniversary of the Declaration of Independence, their true Catholic hearts were filled with joy by another event: namely, the blessing and laying of the corner-stone of their beautiful new church on Meramec street and Michigan avenue.

The booming of cannon and the joyous and festal ringing of the church bells on the evening before announced the approach of this long-expected day. On the morning of the Fourth, at 7 o'clock, a solemn High-mass of thanksgiving was celebrated by Rev. P. Cyprian Banscheid, Provincial of the St. Louis province of Franciscans, upon which followed solemn benediction of the Blessed Sacrament.

The ceremonies for the laying of the corner-stone were set for 10 o'clock, but long before that hour great multitudes of people, Catholics as well as others, from all parts of the city began to gather. At the time appointed the grand parade began to move to the strains of several well-trained bands. Besides St. Anthony's, many other parishes of the city were represented. Marching down Meramec street from Broadway, the parade passed the reviewing stand where the Most Rev. Archbishop and the clergy had stationed themselves.

When the parade had passed and the notes of beautiful music were dying in the distance, His Grace returned to the adjoining monastery. Having here assumed the episcopal attire, he with the religious of the monastery and the clergy proceeded in solemn procession to bless and lay the new corner-stone. The litany of All Saints was chanted; psalms and other prayers as the Ritual prescribes were recited. The clerics of the monastery sang the choral parts and the parish choir, under the direction of their able organist, Mr. Becker, rendered several very beautiful and appropriate selections. Rev. P. Joseph Rhode, O. F. M., officiated as master of ceremonies.

Amid the joyous acclamations of the multitude and the loud voice of cannon and church bells the huge corner-stone, bearing on its face the name of the new church, was gently but firmly set in its place as a living and lasting memorial of the faith and devotion of St. Anthony's parish.

When all was over, His Grace addressed the great crowd in his usual eloquent manner. He congratulated the parishioners of St. Anthony on the happy choice they made in singling out the Fourth for their great feast day. He showed in a beautiful way that the true Catholic could not but be also a true patriot, and exhorted all in the warmest terms to ever cling to the Cross and to their Flag.

Hereupon, Rev. Father Nieters, Pastor of St. Boniface, delivered the sermon of the day, which was indeed a masterpiece. The Reverend speaker inspired his hearers with an holy enthusiasm and love for Mother Church and encouraged the members of St. Anthony's to continue and complete the great and noble work they had so auspiciously begun.

After the singing of the "Te Deum" by the entire multitude, His Grace gave his blessing to all present, and then the clergy wended their way to the school hall, where a banquet prepared by the young ladies of the parish awaited them. A lawn festival for the parishioners and others took up the rest of the day, and a brilliant display of fireworks brought to a fitting close the joyous and never-to-be-forgotten Fourth of 1908.

(Fr. M. S., O. F. M.)

Canyon City, Colo.—Calling down maledictions on the Roman Catholic Priesthood, and shouting in Italian: "Long live Italy! Long live the Protestants!" Giuseppe Alia, who murdered the Rev. Fr. Leo Heinrichs, O. F. M., at the altar of St. Elizabeth's Church, Denver, Colo., on Sunday, February 23d, paid the extreme penalty of his crime on the gallows. The miserable wretch felt no sorrow whatever for having killed the good Father.



If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

New York City, June 12, 1908. I desire to express my sincere thanks to dear St. Anthony for having passed an examination and obtaining admission to a training school for nurses. S. A. R.

Peoria, Ill., June 12, 1908. With the assistance of the intercession of the B. V. Mary, St. Joseph and St. Anthony I escaped undergoing an operation. For this and also for a raise in salary I am sincerely grateful. N. N.

Philadelphia, Pa., June 13, 1908. For the following favors received through the intercession of St. Anthony we are desirous of expressing our sincere thanks. My brother had the grace to make his Easter duty. My wife received relief from severe headaches, with which she was much troubled. E. McL.

Ivanhoe, Minn., June 16, 1908. To redeem a promise made last year, the enclosed alms is sent. We wished to have a resident priest and to have our church free of debt. Thanks to dear St. Anthony we now have a priest, and the debt, too, is almost paid off. M. M.

Covington, Ky., June 16, 1908. In a previous number of the MESSENGER I told of having promised a donation and publication for favors granted me through St. Anthony's intercession, and how they were taken from me because of neglect of fulfilling that promise. In April, 1908, I commenced the novena of "Nine Tuesdays," and renewed my former promise. I desire to state that before the novena had been concluded, the favors were restored to me. B.

Bloomington, Ill., June 16, 1908. I wish to return sincere thanks to good St. Anthony through whose intercession my husband and son have recovered from serious sickness, and have obtained steady employment together with an increase in salary. M. W.

Wagner, S. Dak., June 23, 1908. We wish to return sincere thanks to St.

Anthony for having received many favors by his powerful help. First for having received compensation from the Railroad Co. for a horse killed by a train. Secondly for the recovery of our children from sickness, and finally for the finding of a rosary which our aunt prized very highly. P. J. O'C.

Cincinnati, O., July 4, 1908. I wish to return thanks to St. Anthony for getting my steamship tickets changed, as during the rush season such a thing seemed hopeless. I promised him for this favor a certain sum of money to be given to the poor. S. L. S.

La Moille, Minn., July 6, 1908. For the restoration of my eyesight I desire to express sincere thanks to dear St. Anthony. C. W.

Toledo, O., July 8, 1908. I sincerely thank dear St. Anthony for finding a lost article which concerned me very much. C. H.

St. Louis, Mo., July 9, 1908. For special favors granted to the community we express heartfelt thanks to St. Anthony. SRS. OF ST. JOS.

Central City, Colo., July 10, 1908. Sincere thanks to the Sacred Heart of Jesus and to dear St. Anthony for help during sickness in the family, and also for getting employment. T. F.

Sidney, O., July 11, 1908. For procuring sufficient work for my husband in his line of business, I sincerely thank dear St. Anthony and enclose an alms I promised. E. S.

Cincinnati, O., July 13, 1908. Having had a business which we desired to dispose of, we promised St. Anthony an alms for the poor students, if we were able to sell it by July 15th or the 1st of August. Thanks to the good Saint, for our prayers were already heard July 6th, and with a grateful heart we herewith redeem our promise. M. A. V.

Besides the above the following thanksgivings have been received:

L. T., Cincinnati, O.—C. P., Cincinnati, O.—S. McF., Centralia, Wash.—W. B. C., Yale, S. Dak.—N. J. S., Osceola Mills, Pa.—M. & C. K., Reading, O.—M. W., Ottawa, Ill.—T. B. Allentown, Pa.—H. M. W., Galveston, Tex.—K. M. G.,

Cincinnati, O.—J. J. McG., Providence, R. I.—P. A. F., Hazleton, Pa.—C. I. G., Providence, R. I.—J. A. C., Charlottetown, P. E. I.—K. W., Shawanese, Harvey's Lake, Pa.—A. B. McG., St. Louis, Mo.—M. G., Chicago, Ill.

Monthly Intentions.

*Recommended in a Special Manner to the Intercession of St. Anthony
and to the Prayers of His Devoted Clients.*

Return of two brothers to the practices of holy faith.—Reconciliation between four families.—That an operation may be avoided.—Good and steady employment.—Recovery of health.—To obtain good tenants.—For success in business.—To obtain a home near a Catholic Church.—To obtain means to pay debts.—Conversion of an aged person.—Cure of an obstinate skin trouble.—Help for two orphans.—Protection against fire, storm and accidents.—Successful and prompt sale of houses, farms and business.—That a father may return to his family.—Conversion of a father and grace to raise a good Christian family.—Peace and unity for many families.—Peace of mind.—Cure of failing eyesight.—That an unjust claim may be thwarted and the right prevail.—To obtain a sum of money due without a law suit.—Complete recovery from the effects of an operation.—Grace of purity and temperance.—Health and success for two priests.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in August.

On the 2d. Portiuncula.

On the 12th. St. Clare, Foundress of Poor Clares.

On the 15th. Assumption of the B. V. Mary.

On the 16th. St. Roch, III. O.

On the 19th. St. Louis, Bishop.

On the 25th. St. Louis, King, Patron of the III. O. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. LOUIS, KING.

Obituary.

Of your charity pray for the repose of the soul of Miss CATHERINE BLUTBACHER, who departed this life at New York City, June 19, 1908, at the age of 63 years and 6 months. She was a fervent member of the III. O. for many years.—MARY ANGELA WILKENS (Clara), who passed to her heavenly reward June 23, 1908, at Hamilton, Ohio, aged 91 years, 2 months and 12 days. She was the venerable mother of our Rev. Confrère, Fr. Ignatius M. Wilkens, O. F. M., a fervent Catholic, a generous benefactress of our Order, and a faithful Tertiary since March 20, 1886; profession March 27, 1887.—GERHARD ALF (Francis), who died June 26, 1908, at Hamilton, Ohio, aged 81 years, 9 months and 15 days. He was the father of our deceased Confrère, Fr. Paul Alf, O. F. M., an exemplary Catholic, and faithful Tertiary ever since 1886; profession December 4, 1887.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. FRANCIS RECEIVES THE SACRED STIGMATA.